BECAUSE THERE'S MONEY TO BE MADE

The Christian Radical

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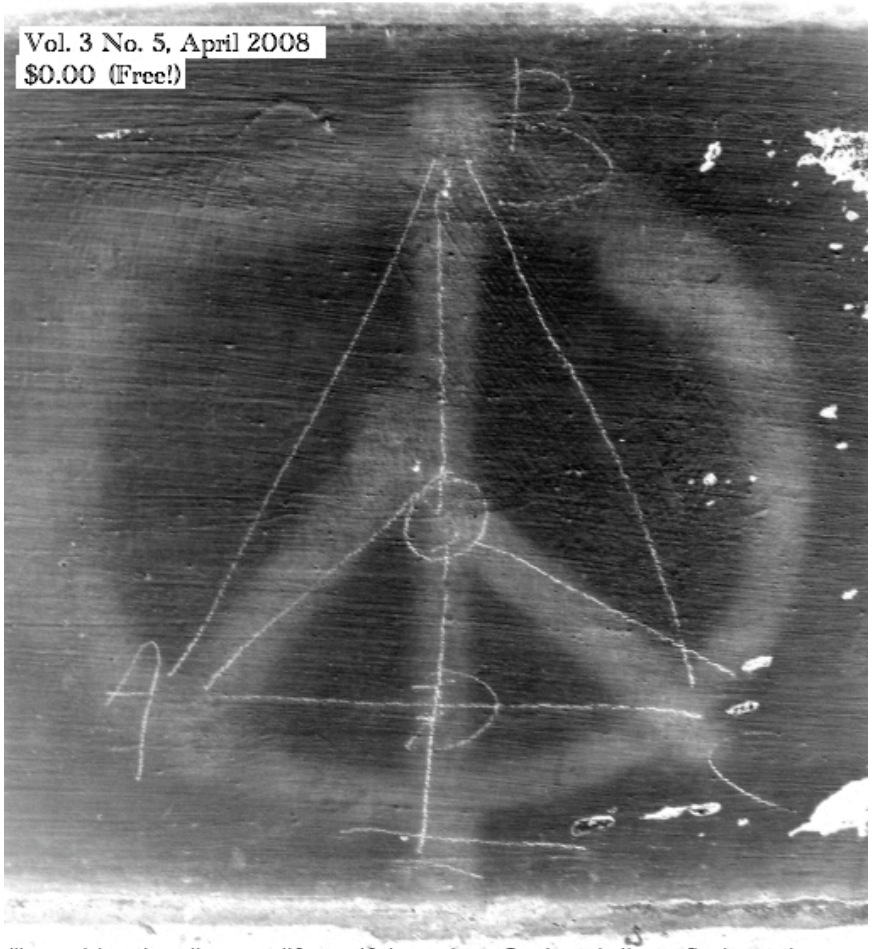

"I would rather live my life as if there is a God and die to find out there isn't, than live my life as if there isn't and die to find out there is."
–Albert Camus

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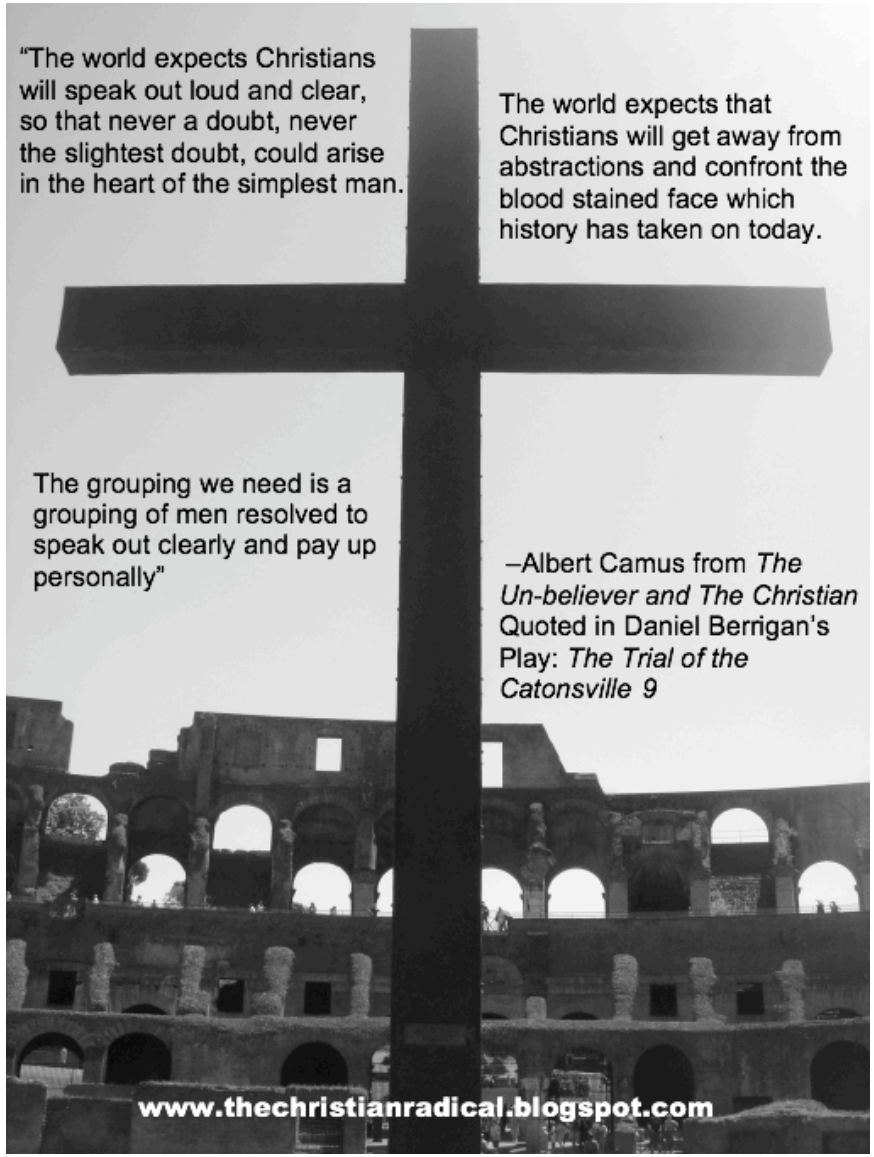
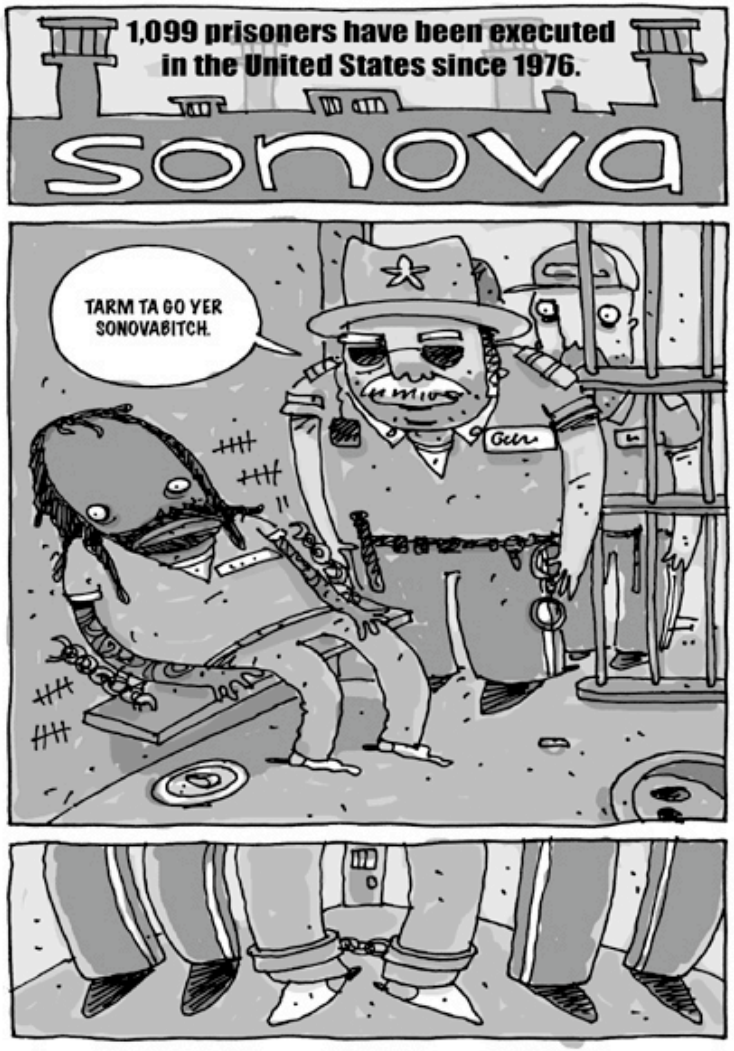
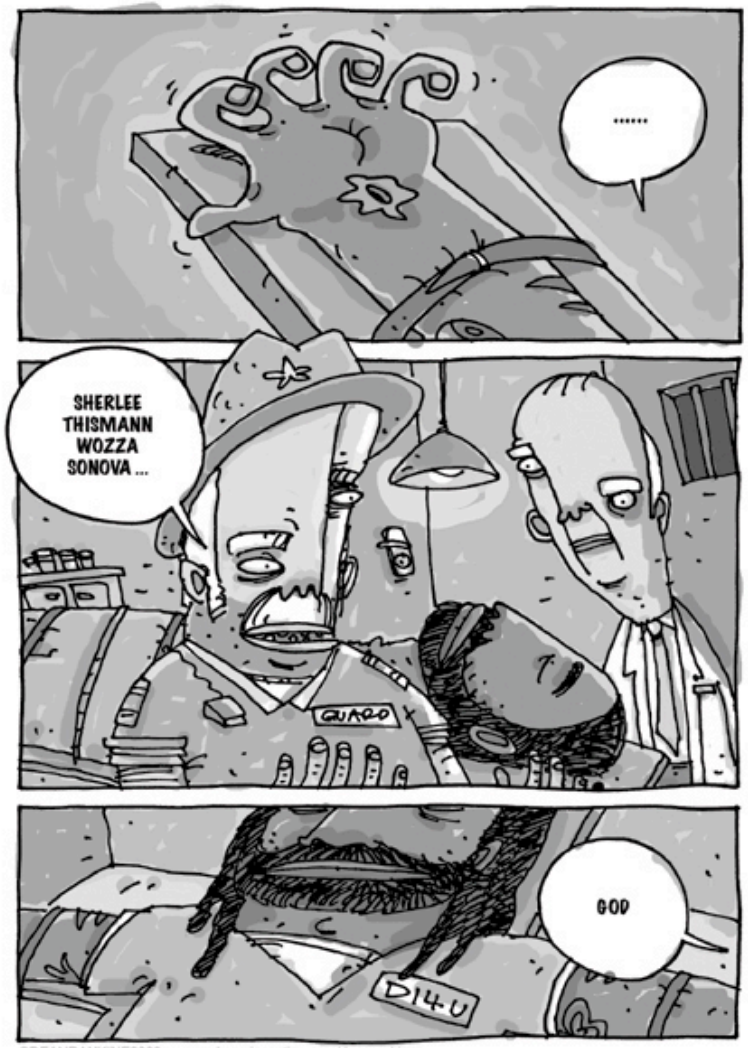

"The world expects Christians will speak out loud and clear, so that never a doubt, never the slightest doubt, could arise in the heart of the simplest man.
The world expects that Christians will get away from abstractions and confront the blood stained face which history has taken on today.
The grouping we need is a grouping of men resolved to speak out clearly and pay up personally"
–Albert Camus from *The Un-believer and The Christian* Quoted in Daniel Berrigan's Play: *The Trial of the Catonsville 9*
www.thechristianradical.blogspot.com


1,099 prisoners have been executed in the United States since 1976.
sonova
TARM TA GO YER SONOVABITCH.

LAR DOUN THAR YA SONOVA BIATCH.



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How to Avoid Destroying Our Movements:
On the death of SDS, Nonviolence, and the War

Mark Rudd

Mark Rudd delivered this speech, excerpted below, at the Feb. 17, 2007 meeting of the Movement for a Democratic Society (MDS), the organization for alumni of SDS.

(Counter)-Revolutionary Suicide

I come before you this morning as one of the principle authors, almost forty years ago, of a totally failed strategy. In the course of things, my little faction seized control of the SDS national office and several of the regional offices. We then made the tragic decision -- in 1969, at the height of the war -- to kill off SDS because it wasn't revolutionary enough for us. I am not proud of this history.

So there is no reason in the world why you should want to listen to me, except for the fact that over the last thirty-seven years I've reflected continually about the complex of errors that led to the death of SDS and also on my part in this historical crime. As a result I've come up with some hard-won conclusions.

I often read references in historical literature and commentary to SDS "self-destructing." This seems to refer to a constellation of generalized forces including Maoist sectarian infiltration, the development of various brands of Marxist dogmatism among the "regulars," the drive toward hyper-militancy, violent confrontation, and ultimately "armed struggle," all within a bitter context of government repression. In some renditions of the death of SDS story there is the consoling air of historical inevitability -- no matter what we in the national leadership would have done, SDS was destined (by the God of History, I suppose) to implode.

But I don't agree. I remember a certain meeting with no more than ten people present -- out of a national membership of 12,000 and perhaps ten times that many chapter members -- at which we in the Weatherman clique running the National Office decided to scuttle SDS.

I remember driving a VW van to the Sanitation Department. pier and dumping the addressograph mailing stencils and other records from the NY Regional Office onto a barge. These were insane decisions that my comrades and I made unilaterally, to the exclusion of other, much better, choices.

We could have, for example, fought to keep SDS in existence so as to unite as many people as possible against the war (which is what the Vietnamese had asked us to do) while at the same time educating around imperialism. I often wonder, had we done so, where we would have been a few months later, in May, 1970, when the biggest student protests in American history jumped off? Or today, when imperialist war rages yet again, would we have had to reinvent the anti-imperialist movement almost from scratch?

Alas, with all the best intentions of promoting revolutionary solidarity with the people of the world, the Weatherman faction, by killing off SDS, did the work of the FBI for them. Assuming we weren't in the pay of the FBI, we should have been.

Obviously this is a harsh critique. But it gets even worse: our hyper-militancy and armed struggle line created a deep division that weakened the larger anti-war movement and demoralized many good people. This was totally unnecessary.

Also we provided a gold-plated gift to the media and the government enabling them to characterize the entire movement as violent and therefore deranged. As a tragic coda, bombs they were making in the townhouse on West 11th St. in New York accidentally killed three of our own beloved comrades.

The subsequent Weather Underground did not, of course, lead to the growth of a revolutionary movement in this country. It led to isolation and defeat. One thing I'm absolutely certain of, having learned the hard way, is that political violence in any form can never be understood in this society.

No amount of rhetoric around revolutionary heroism and solidarity with the Third World can mask the Weather strategy as anything other than sure revolutionary suicide. Revolutionary suicide may serve some psychological or existential function, but politically it produces nothing.

Violence is Self-Destructive

So the greatest lesson I draw from my disastrous history is that the left must absolutely stay away from violence or any talk of violence. The government is violent. We oppose their violence.

Two broken windows at the WTO demonstrations in Seattle in 1999, one at a Nike store, the other at a Starbucks, constituted the entire justification for fifteen million dollars of anti-terrorist police funding and for a complete city-wide lockdown during the Free Trade Area of the Americas demonstrations in Miami in 2003. The New York Times for years repeated the lie of violence and mayhem in the streets of Seattle, even when shown evidence to the contrary.

To this day anarchist groups defend their right to commit property destruction, as if the morality of this form of self-expression (which, by the way, I don't dispute) trumps the political damage. The practical reality is that any sort of violence stemming from the left -- or talk of violence -- is guaranteed to get us isolated and smashed.

Our goal is always to build a mass movement. SDS and MDS have to repeat tirelessly, again and again and again and again, that our movement is completely, 100% committed to nonviolence, that we will never use violence. The reason: we have no desire to commit suicide. This is a long struggle and the repression will only get more intense. So let's not play into the hands of the enemy.

Note please that I am advocating here for total nonviolence solely on practical grounds, not even touching on other quite valid moral, ethical, and spiritual arguments.

Focus on Organizing Against the War

In its infinitely long and involved seven year odyssey from Port Huron, 1962 to Chicago, 1969, SDS sought first of all to be a multi-issue radical organization, under the guiding principle that everything is related to everything else. Yet the reality of the matter is that the organization really took off in numbers and activity with the escalation of the US attack on Vietnam, from the spring of 1965 to 1968. I was attracted to the older SDS organizers at Columbia because they were the smartest and most politically active people around: they explained the true nature of the war -- a counter-guerrilla insurgency -- in a way that no one else did and they put it into a larger context, national liberation and the struggle against US imperialism.

Here we are again; another imperialist war. To any thinking person it is a daily atrocity and a contradiction to every mythological tale of American goodness, generosity, and morality. Public opinion has viscerally turned against the war -- mostly because the US is losing -- yet there is still no wide-spread anti-war movement to touch people, to give them a deep understanding of what it's all about and ways to act meaningfully against it. And we are still not using the war to explain imperialism, always our larger goal.

SDS chapters are now looking in all directions for ways to organize, including free speech, student syndicalism, healthy food, living wages on campus. All good. Fortunately, some have finally settled on trying to mobilize other students against the war. University complicity in the form of recruitment, investment, and research is a good strategic way to approach other students. It's worked in the past, for example at Columbia in 1968, and it will work again.

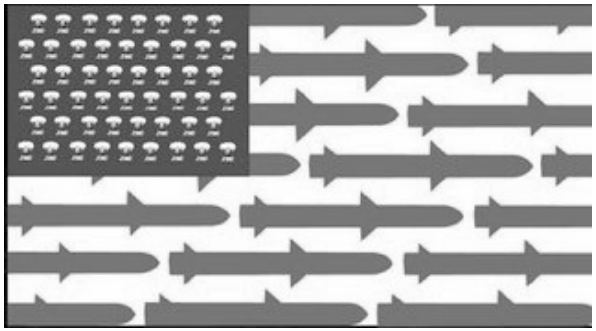
But if you look at the whole history of the anti-Vietnam war movement, the sole tangible way in which it was successful at stopping the war -- since we never elected an anti-war president or Congress -- was the resistance within the military. In Vietnam the army was mutinous and unreliable. The war planners

were forced to start withdrawing the Marines as early as 1969 precisely because they were scared that the mutiny would spread to their elite force. In time the US had no choice but to withdraw all ground troops.

The anti-war resistance is growing within the military. Soldiers hate and resent the horrible position they're in in Iraq. We need to support them in whatever way we can. Fortunately we have an educational tool that tells the story of the successful military resistance to Vietnam, the recent documentary "Sir, No Sir!" Maybe chapters could adopt a military resister, of whom there are many others besides Lt. Watada. Counter-recruitment efforts will help deny the military personnel. Outreach to active duty GI's and National Guard and reserve should also become a priority.

I would also like to suggest a project for the future MDS Radical Education Project, to uncover the hidden history of the hundreds of SDS members who worked in GI coffee houses, newspapers, and other military organizing and legal-defence projects. Perhaps this history will show the current SDS and MDS new ways to support the resistance in the military and push forward the larger anti-war movement.

As we develop a diversity of issues, let's not forget that the war is by far the best school for learning about imperialism. The goal of this government is global domination through the use of violence. (That's straight Chomsky.) Exxon stations and Wal-Mart stores may constitute the booty of empire, but the bomb and bullet are still the means. ✻



BEING GAY IN THE KINGDOM OF GOD

Mark Dixon

When gay university student Matthew Shepard was pistol-whipped, tortured and left to die on a barbed-wire fence on a remote Wyoming ranch in 1998, a fundamentalist pastor from North Carolina published a statement that gays "are under the death penalty," and that the guilt for Shepard's death was thus upon Matthew himself, "not upon the hands of the person doing the killing ... [God's] word is there, and we can't change it."

In July 1999, two brothers from Sacramento, California murdered a gay couple. "I had to obey God's law rather than man's law," one of the brothers later told his mother. "I just plan to defend myself from the Scriptures."

In September 2000, a fundamentalist from Roanoke, Virginia shot seven gay and lesbian people in a local cafe. "I am a Christian soldier, working for my Lord," he said. "Jesus does not want these people in His heaven."

Televangelists have blamed tragedies ranging from earthquakes and wildfires to the Columbia space shuttle disaster, the September 11 terrorist attacks and Hurricane Katrina on homosexuality and modern society's failure to condemn and eradicate it. A Baptist pastor in rural Kansas teaches his congregation that "God hates fags."

By now many Christians, both Catholic and Protestant, have heard of the impending schism brewing in Episcopalian circles in the United States. Reacting against the denomination's election of Gene Robinson, an openly gay man, as Bishop of New Hampshire, as well as the church's stand on blessing of same-sex marriages, some parishes have 'seceded' from the Episcopal Church. Several congregations have sought 'extramural' refuge under ultra-conservative Anglican dioceses in the African nations of Uganda and Rwanda, a bizarrely defiant move not authorized within the denomination's ecclesiastical framework.

"We'd like to believe that no person of good will would misuse the Bible to support his or her prejudice," says Dr. Mel White, president of Soulforce, an organization he founded to promote nonviolent resistance to the homophobia

endemic in the Christian church. "But time and time again it has happened with tragic results." Gay and lesbian believers, White continues, have been "rejected by their friends and families, fired by their employers, denied their civil rights, refused full membership in their churches, and kill themselves or are killed by others."

All too often, these tragedies occur because of the misinterpretation or misapplication of just a handful of verses from the Old and New Testaments.

In Leviticus, the handbook of purity for the Levitical priests, God was speaking to a tiny tribal society endeavoring to occupy a vast region of land before their mortal enemies, with vastly superior numbers and resources, slaughtered them. They had to reproduce like a Xerox machine if they were going to stand up to the Babylonians! Recreational sex, in fact any sexual activities that had no chance of resulting in childbirth, were verboten. Not just men sleeping with men, but masturbation and even heterosexual intercourse if stopped before climax. A childless widow was required to sleep with her late husband's brothers until she bore a son to carry on the family name. (We don't do that anymore.)

Jesus was silent on the issue of homosexuality, likewise the Old Testament prophets. Only a half-dozen of the more than one million verses in the modern-day Bible appear to refer to same-sex relations in any sense, and none of them refer to homosexuality as we know it today, dealing instead with such varied and unrelated practices as pagan temple prostitution, the hiring by married men of young boys for sex, and obtaining sexual favors through economic coercion.

The ancient Greek word malaokois in I Corinthians 6:9 is translated in the Revised Standard Version as 'male prostitutes,' while earlier translations offered such unhelpful renderings as 'soft ones' or 'catamites,' a reference to a form of child sexual slavery then popular in the Roman upper classes. The word arsenokoitai in the same verse was not translated as 'homosexuals' until the mid-20th century, around 1958. Prior to that it was often translated as 'sodomites,' but most scholars today agree that the meaning of the word remains uncertain. It appears to combine a colloquial term for gold with the word for sexual intercourse, and may have been coined by Paul to refer to the 'clients' of the malaokois. Payers of gold for intercourse.

With regard to the term 'sodomite,' it is important to note that the sin of the men of Sodom in Genesis 19 was not homosexuality but their desire to literally gang rape total strangers by force (a sin only made worse by Lot's appalling suggestion that they rape his virgin daughters instead.)

White explains that these passages say "nothing about homosexuality as we know it today." They "neither approve nor condemn it." Regarding homosexuality as a sexual orientation (the concept of which wasn't even around until the 1860s), the Bible is either murky and unclear, or else completely silent. There simply is no clear condemnation of same-sex orientation as an "abomination." The whole question of sexual orientation is simply not there.

What is clear and unequivocal is our responsibility as Christians to accept our fellow believers, in fact all of God's children, as our brothers and sisters. We are to worship with them, pray with them, break bread with them, sing with them, share our worldly goods with them. When our brother is hungry, we are to feed him. If our sister is thirsty, we are to bring her a drink. If a fellow human is cold, we are to give them warm clothes or a blanket. If they are sick in the hospital or incarcerated in prison, we are responsible to visit them and bring them good cheer and the good news of the Kingdom. This is not optional, it is required, and we are simply not allowed to take our brother's or sister's sexual orientation (or race or gender or economic status or the legitimacy of their birth or their cuteness or lack thereof or whether they are height-weight proportional) into account.

What is also clear and unequivocal is that all have sinned and fall short of the glory of God, so even if homosexuality as we know it today were defined as sinful by Scripture (and a substantial case can be made that it is not), that would not change the fact that heterosexuals are likewise sinful and incapable of reaching the new standard set by Jesus through their own righteousness. Who made sexual sins worse than any other? Sin isn't on a sliding scale. Jesus set the bar higher than any mortal can now reach. Lust equals adultery, yes, but anger equals murder, too. He wasn't kidding. He meant it. And you and I simply cannot be that good; we cannot climb that high, whether we are gay or straight. If one is gay and the other straight, Jesus has left neither with any moral high

ground from which to look down upon the other. They are both just beggars lucky to have found the Source of bread and a Kingdom where bread is free.

"For by grace are ye saved, through faith – and that not of yourselves, it is a gift of God, not of works, lest any man should boast."

Or as Eugene Peterson put it, "Saving is all His idea, and all His work. All we do is trust Him enough to let Him do it. It's God's gift from start to finish. We don't play the major role. If we did, we'd probably go around bragging that we'd done the whole thing. No, we neither make nor save ourselves. God does both the making and saving."

Amen. ❊

Book Announcement

The Duty of Delight: The Diaries of Dorothy Day, edited by Robert Ellsberg, will be published in April by the Marquette University Press. The original diaries, spanning the years 1934-1980, are in the Dorothy Day-Catholic Worker Collection of the Marquette University Archives. Sealed by Day for 25 years after her death, the diaries were opened for research in late 2005. The documentary sources complement Day's extensive published writings, including her autobiography (*The Long Loneliness*), and hundreds of articles and columns for *The Catholic Worker* newspaper. A second volume of selected letters by Day is under development. Both books should be of considerable interest to students of her life and spirituality, Catholic Workers, and anyone else with more than a passing interest in the CW movement. ❊

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Thanks for reading and thanks for all of your continued support.

Chris Rooney
Karl Germyn
Editors, The Christian Radical. ❊

The Original Oneness of Adam & Eve

Jim Forest

While browsing in our parish bookshop not long ago, I happened to notice in a rack of cards a reproduction of an image of Eve being lifted by Christ out of Adam's body – a colorful miniature that comes from a 13th-century illuminated manuscript. Adam sleeps peacefully while Eve is wide awake. The right arm of Jesus suggests his power to create and also offers a sign of blessing, while his left arm grasps Eve's wrists in a gesture that reminds me of a midwife pulling a child from the womb. Jesus contemplates both Eve and Adam with an expression of wordless love.

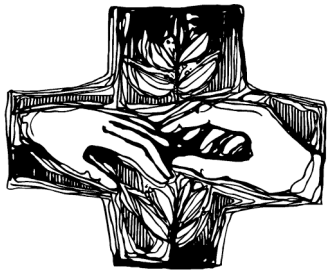
This special moment, recounted in the Book of Genesis, was a much-loved subject of Byzantine and medieval art. In churches, it is usually part of a cycle of wall images that begin with the creation of the cosmos and end with the expulsion of Adam and Eve from Paradise. In each scene, Christ is the key figure. Though not yet incarnate, we see him as the man he was to become through the body of Mary. The Church Fathers saw the Second Person of the Holy Trinity as the one especially involved in the work of bringing matter into existence and shaping it into the vast array of life forms, with Adam and then Eve at the pinnacle of created beings.

While I found this illumination an especially fine version, just about any of the images that have to do with Adam and Eve fascinate me. Among the primary stories of the human race, there are few more primary than those revealing what our ancestors imagined the first human beings to be like. Remarkably, those whose memory shaped the Bible saw Eve's creation as coming later than Adam's. Her being called into being is the final great event in the creation narrative.

Such a story has almost nothing to do with what, these days, we think of as history. In fact we know very little about the first human beings. Much that we think we know is speculative. But the Adam and Eve story is profound. It stresses an original oneness in Adam and Eve, the two of them mysteriously sharing one body until the Eve is drawn out of Adam.

According to Genesis, before the Fall, Adam and Eve lived in a borderless paradise. They were not in competition with each other.

Was Eve made from one of Adam's ribs? So the most familiar English translation of Genesis has it, but biblical translators point out that the Hebrew word in question, tsela, also means "side." In that reading, Eve was one side of Adam. What is clear in either reading is that, before Eve emerged, she was an integral part of Adam. Adam carried Eve like a secret. Thus Adam's maleness is coincident with his separation from Eve and the revelation of her femaleness. She is his other half, as he was her other half. Only in their complementarity, their actual oneness, are they whole. Both equally bear the image of God, and both equally bear the calling to acquire the divine likeness. As St. Gregory of Nyssa wrote: "One who is made in the image of God has the task of becoming what he is."



At the same time there is the elusive but compelling memory that has long haunted the human mind of a primordial Eden – a paradise in which there was no conflict, no murder, no war. After Eve's creation, man and woman live together in an unwalled oneness, a relationship with no trace of enmity. (The first murder, Cain killing Abel, occurs only after Adam and Eve have been expelled from Eden.)

But then comes the Fall. Eve is successfully tempted by a satanic serpent, Adam is tempted by Eve, and both eat the fruit of the forbidden tree. Suddenly they discover themselves not only naked but in a world in which walls are erupting all around them. In place of unity comes blame – Adam blaming Eve, Eve blaming the serpent, and neither repenting or appealing for God's mercy and forgiveness. Ancient iconographic images of Adam and Eve often show them on either side of the forbidden tree, a wall-like barrier isolating them from each other. The unity they originally had is not altogether lost – it remains at the roots of human identity – but no longer is our original unity effortless. Men and women will in the future commit countless sins against each other. Men will even justify their domination over women as part of the punishment for Eve's – not Adam's – sin in Paradise.

Most of us live a long way from Eden. We live in a world in which "the war of the sexes" is the oldest war of all. The ongoing combat between men and women was touched on by a recent New Yorker cartoon. We see a newly married couple standing side by side next to a huge wedding cake. Each is holding a plate with a piece of the cake, while the bride says to the groom, "Your piece is bigger." One wonders if this marriage will last through its first anniversary. Husband and wife are focused not on each other but on invisible scales: who is getting the better deal? At least, one assumes, the two cake-eaters have a carefully written prenuptial contract that will make their divorce slightly less complex.

Even so, it remains a great honor to be among the descendants of the first man and the first woman. An ancient Jewish commentary reveals our royal status by posing a question: Why was there only one Adam and only one Eve? The answer the rabbis gave is so that no human being could regard himself or herself as being of higher descent than anyone else.

The basic fact about all human beings is that we all belong to exactly the same family tree. More than that, we all bear equally the image of God and all bear the same calling to recover the divine likeness.

The human race has been far from paradise throughout known history. Who can guess in round numbers how many have been murdered down through the centuries? Most of the killing has been done by the sons of Adam, but often enough on behalf of Eve, if not with her fervent encouragement. These days, sadly, the daughters of Eve are increasingly joining the armed men on the world's battlefields.

For Nancy and me lately, this image of Adam and Eve has acquired another level of meaning. On the last day of October, one of Nancy's kidneys was removed from her body and implanted in mine. After five years of kidney illness and twenty-one months of dialysis, I now have a healthy kidney, my wife's gift.

And what a gift it is. Renal failure had come on so gradually that I was barely aware of how sick I was even on the eve of the transplant. I knew in theory that each year on dialysis meant a life likely to be shortened by three years (which even so beats the rapid death caused by kidney illness without dialysis).

Now that the transplant has happened and has been a success, I suddenly realize just how much impact the illness had on me. I feel a little like Rip van Winkel waking up from a multi-year nap. Even in these first few weeks, while still recovering from surgery, I find I tire much less easily than was the case a month earlier. I was often sleeping eight-and-a-half or nine hours a night, and even then prying myself out of bed with a mental crowbar. Now seven-and-a-half hours is more than enough. The creatinine level in my blood, a key marker of renal failure, has fallen from 900, just before the transplant, to 120 or so. There are other markers. Food tastes are more vivid. The world seems brighter, colors more intense. I find myself looking at familiar things with an Adam-like sense of surprise. A friend told me how her brother, after receiving a donated kidney, felt like he was seeing the sky for the first time in ages. That's a nice way of putting it.

All this is a gift from my wife, a daughter of Eve, from out of her own side. Nancy and I have put this image of the oneness of Adam and Eve among the icons before which we pray morning and evening. It serves as a visual reminder of what God intends for man and woman: a mysterious unwalled oneness in which neither dominates the other but rather both collaborate – a partnership in which neither supplants the other and neither is complete without the other. This is the daily two-way traffic between the sons of Adam and the daughters of Eve, a life of self-giving love. ✣

The Contract

Sarah Bjorknas

The Contract says
It's a good deal for you
and it really helps us out.

The Contract says
You're so important to your country
and your country is so important.

The Contract says
We make all the rules
and we choose your rights.

if you read between the lines

The Contract says
We are your conscience
and we get to play God.

if you read between the lines

The Contract says
We don't care about your health
and we don't care about your Soul.

The contract

Your life is not worth the paper it's written on.

This poem was read at the annual Downtown Eastside Way of the Cross walk on Good Friday, March 21 2008. Standing at the Cenotaph at Hastings and Cambie, I added this commentary:

As a Christian I believe that war is immoral, that it's a sin. The Just War theory, as the Pope has said, cannot apply to conflicts in our modern world. The costs of war are horrific – non combatants are killed by bombs & guns and also by the destruction of their infrastructure & their food production. The money spent on war is taken out of the accounts that serve the needs of the citizens back home – education, housing, health care. These are all worth our efforts to resist, through prayer and action.

What I don't see or hear enough about from the Christian community is the effect of war on the solidiers. I feel this is a moral quagmire of massive proportion. What I wrote in that poem comes from 4 years of working with US soldiers who've come to Canada instead of going, or going back, to Iraq. From my perspective there is very little humanity in the military. If there's going to be a military (and I don't think there should be one), where it's certainly not a democracy, we must insist that their lives be valued. They sign that contract and are at our mercy. We, it is we, the citizen's, ask them to sacrifice their lives if necessary to do their job. To commit murder to do their job. To do violence and to oppress people to do their jobs. We'd better be accountable for that. We'd better know what the cause is, really, that requires them to give up their humanity and abandon their souls, and perhaps their lives. And we'd better gather them in and care for them intensely when they return, crippled in body, mind and spirit. Their lives are not disposable and we must be responsible for them. ✻

The We of Me

Sr. Victoria Marie OSC

Addiction is not only a disease in itself. It is a symptom of a disease of spirit, often stemming from wounds to the psyche received at a very young age. Children's spirits can be crushed by wounding words as easily as by harsh actions. These words and phrases that hurt us so as children come back to haunt and taunt us as adults. As an adult with a history of addiction, these are the stuff of my addict's voice.

Recovering Vikki: I think I'll apply for the teaching job at XYU.
Voice of Relapse: Why bother, you're not going to get it. What have you got to offer?

Recovering Vikki: Well, I've been complaining about the lack of social justice education among Catholics here in Vancouver. I do have the experience of being involved in the issues such as my experience in the Downtown Eastside, and being a Catholic Worker should count for something.
Voice of Relapse: Let's face it, that experience is useless. You are useless. What's an ex-drunk doing trying to be a professor anyway?

Recovering Vikki: Well, God must have given me a second chance for something and I don't think it was to "bury my talents."
Voice of Relapse: Talents! What talents? There are a lot of people more qualified than you.

Recovering Vikki: Well, I have already designed a course on Catholic Social Teaching and have all the readings picked out. After all, I do have a PhD.
Voice of Relapse: You are wasting your time. Why not just face the facts. You are stupid, insecure and useless.

Recovering Vikki: Well, I am going to apply anyway. If God wants me to get this job, I will. I know I matter to God otherwise I would not been given this second chance.

Voice of Relapse: Just remember what they told you! "You're never going to be anything!"

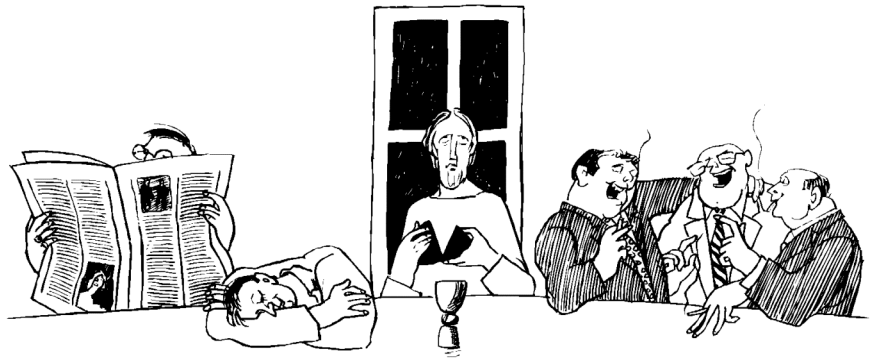
Recovering Vikki: Through the grace of God, that is not true.
Voice of Relapse: If it's not true then why are you thinking it?

Recovering Vikki: I think it's because, you have to keep being reminded that just because these things were said to you when you were growing up, it doesn't make them true.
Voice of Relapse: Then why can't you stop remembering. Why are you listening to me? Why?

Recovering Vikki: The memories of what you are saying keep coming back but I spend less and less time dwelling on those things.
Voice of Relapse: I'm not going to go away.

Recovering Vikki: You do not have to. You are a part of me that I will have to face again and again. You are not bad or mean-spirited. You're just the wounded part of me. It's because of you that I am understanding and compassionate with others.
Voice of Relapse: You mean you don't want to get rid of me.

Recovering Vikki: No, I don't. Now, let's fill out this application.
Voice of Relapse: Glory be. ✲



Classes And Clashes

Peter Maurin

1. Business men say
that because everybody is selfish
business must necessarily
be based on selfishness.

2. But when business
is based on selfishness
everbody is busy
becoming more selfish.

3. And when everybody is busy
becoming more selfish,
you have classes and clashes.

4. Business men create problems;
they do not solve them. ❉

Correction from the February issue:

In J. Barrett Lee's article titled "Straight Talk", the words "Shibboleth" and "*Sibboleth"* were supposed to be different. Without the distinction, his illustration makes no sense. The paragraph should read:

"One's answer is the contemporary equivalent of Shibboleth, a method of target identification used in ancient Israel and described in the twelfth chapter of the biblical book of Judges. If a soldier from Gilead encountered another person on the road, he would get that person to say the word "Shibboleth." If the person was able to do so, then that person was identified as friendly and allowed to pass. If the person responded, *"Sibboleth,"* then the dialect identified that person as a refugee from Ephraim, who would then be killed-on-sight." ❉

We Believe So We Speak

2nd Corinthians 4:13

Mark Rudd was the last National Secretary of the first incarnation of Students for a Democratic Society (SDS) , and a founder of the Weather Underground, a revolutionary guerilla group in the 1970s. He is currently an activist and retired teacher in Albuquerque, New Mexico, **www.markrudd.com**. His speech is re-printed here from *Peacework Magazine* Issue #383 March 2008 **www.peaceworkmagazine.org**

Jim Forest's most recent books are *The Road to Emmaus: Pilgrimage as a Way of Life* (Orbis) and a children's book, *Silent as a Stone: Mother Maria of Paris and the Trash Can Rescue* (St. Vladimir's Seminary Press). He and his wife Nancy have an online journal about his recent kidney transplant: A Tale of Two Kidneys: **www.ataleof2kidneys.blogspot.com**.

Peter Maurin b. May 9, 1877 d. 1949 was visionary and co-founder with Dorothy Day of the Catholic Worker movement. He lived his whole life in holy poverty and though he never wrote a book his "Easy Essays" form a cornerstone of the movement's philosophy.

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The Christian Radical is edited by Karl Germyn and assembled by Chris Rooney, The photography and art layout in this issue was done by Chris Rooney. We also maintain a blog at **www.thechristianradical.blogspot.com**

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